

Vol. IV.

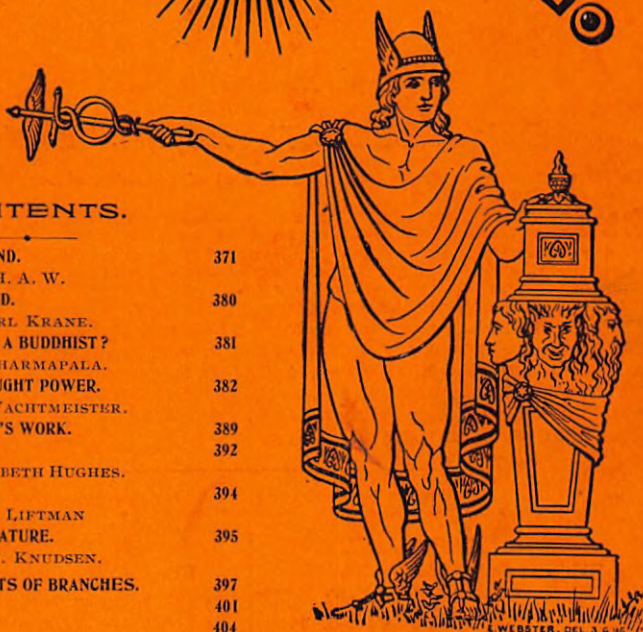
July, 1898.

No. 11.



CONTENTS.

THE EVOLUTION OF MIND.	371
H. A. W.	
PHILOSOPHY AND CREED.	380
KARL KRANE.	
WAS SANKARACHARYA A BUDDHIST?	381
H. DHARMAPALA.	
MEDITATION AND THOUGHT POWER.	382
AXEL WACHTMEISTER.	
THE VALUE OF H. P. B.'S WORK.	389
WHAT IS EVOLUTION?	392
ELIZABETH HUGHES.	
THE PATH.	394
R. LIETMAN	
THEOSOPHIC NOMENCLATURE.	395
A. F. KNUDSEN.	
T. S. ECHOES—REPORTS OF BRANCHES.	397
BOOK REVIEWS.	401
T. S. DIRECTORY.	404



DEVOTED TO
THE STUDY OF THEOSOPHY, ORIENTAL PHILOSOPHY,
THE OCCULT SCIENCES AND THE BROTHERHOOD OF MAN.
ISSUED MONTHLY.

WILLIAM JOHN WALTERS, - - - Managing Editor.

ADDRESS—Palace Hotel, San Francisco, Cal.

One Dollar Per Annum. →

← Single Copies, Ten Cents.

Entered at the Post Office in San Francisco, Cal., as Second-Class Matter, July 13th, 1894.

❧NOTICE❧

This Magazine being devoted to the study of Theosophy, the Theosophical Society, as such, is not responsible for any theories or statements put forward, unless contained in an official document.

The Editors will endeavor to answer satisfactory, but of necessity briefly, any question addressed to them in a spirit of serious enquiry, if pertaining to the subjects to which **MERCURY** is devoted.

Communications for the T. S. Echoes and Forum Departments should be in the hands of the Editors by the 20th of each month if intended for the following month's issue.

The Editors can in no case be responsible for the accidental loss of manuscript.

All Editorial Correspondence and Books for Review should be addressed to

W. J. WALTERS,
PALACE HOTEL, SAN FRANCISCO, CAL.



Satyam Nasti Para Dharmah.

Objects of the Theosophical Society.

To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or color.

To encourage the study of comparative religion, philosophy and science.

To investigate unexplained laws of nature and the powers latent in man.

Any persons interested in the subjects treated of in **MERCURY** or desiring information as to the Theosophical Society, which is especially occupied with these studies, are invited to communicate with any of the following General Secretaries:

EUROPE: G. R. S. Mead; London, 19, Avenue Road, N. W.

AMERICA: Alexander Fullerton; New York, 5, University Place.

INDIA: Bertram Keightley, M. A.; Benares City, N. W. P.

AUSTRALIA: J. Scott, M. A.; Sydney, N. S. W., 42, Margaret Street.

NEW ZEALAND: Mr C. W. Sanders, Auckland, Mutual Life Building, Lower Queen Street

SCANDINAVIA: A. Zettersten; Stockholm, 30, Nvrbrogatan.

HOLLAND: W. B. FRICKE; Amsterdam, 76, Amsteldijk.

❧THEOSOPHICAL PERIODICALS.❧

THE THEOSOPHIST.

THE FIRST THEOSOPHICAL MAGAZINE.

Established in October, 1879, by H. P. Blavatsky & Col. H. S. Olcott. Conducted by H. S. Olcott at Adyar, Madras, India. Price, \$5.00 per annum.

THE THEOSOPHICAL REVIEW.

(Formerly *Lucifer*)

EUROPEAN THEOSOPHICAL MONTHLY.

Founded in London, Sept., 1887, by H. P. Blavatsky. Now edited by Mrs. Annie Besant and G. R. S. Mead, at 26 Charing Cross, S. W. London, England. Price, \$3.00 per annum.

MERCURY

THE OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

\$1.00 a year. Single copies 10 cents. Address W. J. Walters, Palace Hotel, San Francisco, Cal.

LE LOTUS BLEU.

THE ORGAN OF THE FRENCH BRANCHES.

Founded in 1889, by H. P. Blavatsky. Edited by D. A. Courmes 3, rue du 29 juillet, Paris France. Annual subscription, \$2.50.

TEOSOFIA.

THE ITALIAN THEOSOPHICAL MONTHLY

Annual subscription, L. 5. Address, Libreria Teosofia, via Lombardia N. 31.

THEOSOPHY IN AUSTRALASIA.

THE ORGAN OF THE AUSTRALASIAN AND NEW ZEALAND SECTIONS.

42 Margaret Street, Sydney, Australia. Price, \$1.00 per annum.

"Point out the 'Way'—However dimly, and lost among the host, as does the evening star to those who tread their path in darkness."



MERCURY

Official Organ of the American Section, T. S.

VOL. IV. No. 11.

SAN FRANCISCO, CAL.

JULY, 1898

THE EVOLUTION OF MIND.

ALTHOUGH evolution was well known to philosophers in the most ancient times, and can be traced in the most ancient literatures, yet so far as the European civilization to which we belong is concerned, it is comparatively of modern date. Laplace and several other scientists put it forward in a rudimentary manner, but it was left for Charles Darwin to offer to the world a detailed statement of what he called the descent of man. Up to this time the generally accepted theory with regard to man's origin, was that some five thousand years ago, God created the first man and woman and that all the races of the earth were descended from this primordial pair.

First through astronomy, then through geology and last of all through comparative anatomy, the puerile explanations of clerical orthodoxy were combated and shown to be altogether inadequate and wide of the mark. In 1859, Charles Darwin, in his book, the *Origin of Species*, gave to the world what purported to be the final clue to the course of living nature. That clue was the struggle for life, which according to him was sufficient to account for all changes in organic development, from the lowest form of life, as represented by the microscopic jelly-fish, to the highest as represented by man.

From that time, evolutionary theories came more and more into vogue, and the labors of hundreds of specialists in every department of science were painstakingly synthesized by Herbert Spencer, in his voluminous works, entitled the "First Principles of Synthetic Philosophy." Containing as they do between three and four thousand pages, it would almost seem a life's work to read them, let alone any attempt at careful study, and when to this is added the fact that they are couched in what I suppose is called scientific language, the task is rendered still more difficult. What, for instance, would the average intellect make of the following at the first time reading: Spencer defines evolution as "a change from an indefinite coherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations." As Drummond well says: "The universe may well have heaved a sigh of relief, when, through the cerebration of an eminent thinker, it had been delivered of this account of itself."

In as simple language as possible, I will try to give a general outline of what science considers to have been the process by which the universe, nature and man have come to be as we see them.

Beginning at a period when it supposes matter to have been in a highly tenuous condition, every atom of it of comparatively the same nature and consistency, and the whole of it comparatively equally distributed throughout space, science then postulates that instead of remaining ever vibrating, each one in its own place, the atoms began to be polarized or arranged in sequences of positive and negative, and to draw together into gigantic, formless, nebular masses.

Friction and pressure produce heat, which in its turn produces motion; and these gigantic nebulae, stationary at first, gradually began to revolve, developing, in time, each one into a concrete mass in the center, a molten sun, around which at various immense distances revolved nebular rings, which afterwards broke, rolled up upon themselves and produced planets.

So far astronomy takes us. Geology in its turn shows us how this planet from being a ball of incandescent fiery gas, gradually lost heat, until it became, first like a ball of liquid metal, which in time became covered with a solid shell or crust.

How long it is since it became sufficiently cool to allow water

to condense and rest upon its surface cannot be arrived at with any exactitude, but at the very least it must have been hundreds of millions of years ago. The estimated thickness of the stratified rocks, those which have been formed by the deposition of sediment at the bottom of ocean floors, is not far short of two hundred thousand feet, or nearly forty miles, which, at the rate of an inch a century, would have taken something like two hundred and forty million years to deposit.

In the earliest stratified rocks, the first forms of life have left their traces, mostly microscopic cell-like forms, amongst which, in the later strata, appear the first rudimentary vegetable and animal forms; then comes an age of fishes, followed closely by an age in which vegetable life ran riot, producing the coal measures we find so useful at present.

Reptile forms begin next to appear, at first living in the water almost entirely, next becoming amphibious, then terrestrial, then developing wings. According to evolution, our birds are in the direct line of descent from the reptiles of those days. Then comes a period when animals of the marsupial type seem to have been widely distributed; then come the true mammals, the ancestors of the dog, cat, the cattle, deer, horses and elephants, the quadrupeds; then the quadrumana, four-handed animals like the ape; and lastly, man himself.

Here geology stops and anthropology takes up the story, showing a time when man all over the world was even a little lower in the scale of evolution than the Australian aboriginal, using sticks and stones for weapons, living mostly on wild fruits and grubs and shell-fish, and as yet unacquainted with the use and method of the production of fire. Following this comes a stone age, when jagged flakes of flint were much used, fire was known and used, and man was developing the faculty of making weapons and tools to supplement and assist him in the struggle for life. So far we have dealt with the universe and nature, and not with man personally. Astronomy, geology and anthropology deal with such remote things that the average man is not apt to bother much about their conclusions, but when we turn to the science of embryology it shows us conclusively that the evolution of the human form in general can best be illustrated by reference to that of the evolution of one individual in particular; and when

we find that the embryo of each man runs through all the main stages or type-forms of the animal kingdom, from a stage when it differs neither in form, size, nor constitution from that of a minute protoplasmic cell, like that lowest form of animal life which science has christened the Blastema; this quickly changes into a form differing very little from that of an embryo fish, with gill slits in the neck and rudimentary fins or flippers, passing then into a form which may be called reptilean, with rudimentary lungs, which are little more than an air sac or fishes' swim bladder; the first differentiations of what are afterwards to be the legs appearing as minute buds or excrescences, then taking a form analogous to that of the placental animals, of which the kangaroo is a familiar representative, developing afterwards into the true mammalian type and so on until at last it becomes a human infant—when we find all this, as anyone can find who cares to take the trouble to investigate, or to reason on the investigations of others better situated to collect the vast array of facts needed for its successful demonstration, then we are almost bound to come to the conclusion that the individual does now, in a few short months, what, if geological evidence is to carry any weight, must have taken the race millions of years to accomplish.

All this, materialistic science would have us believe, has been accomplished by the action on matter of that law which it calls the struggle for life.

Nature produced more organisms than she could support, and they had to fight for breathing space, for food, and for life itself; those individuals able to take advantage of any fortuitous accidental variation which made them more adapted to the environment in which they had to live, surviving longer and transmitting to their much more numerous progeny their acquired faculties.

"Nature," they say, "is full of new departures, but never since time began was there anything approaching in importance to that period when the slumbering animal brain broke into intelligence, and the creature first felt that it had a mind. From that dateless moment a higher and swifter progress of the world began. Henceforth intelligence triumphed over structural adaptation. The wise were naturally selected before the strong."

According to science, there are five sources of information from which to draw up a theory of the evolution of mind:—I, the

mind of lower animals; 2, the mind of a savage; 3, the flint weapons, pottery, etc., of the early races; 4, language; 5, the mind of a little child. Drummond, in his work on the "Ascent of Man," says: "All the following products of emotional development are represented at one stage or another of animal life: Fear, surprise, affection, pugnacity, curiosity, jealousy, anger, play, sympathy, emulation, pride, resentment, emotion of the beautiful, grief, hate, cruelty, benevolence, revenge, rage, shame, deceitfulness, emotion of the ludicrous. Fear was found in the annelids, the worms; in insects, the social feelings, as well as industry, pugnacity and curiosity. Jealousy came with fishes; sympathy with birds. The carnivora are responsible for hate and grief; apes for remorse, shame, the sense of the ludicrous and deceit.

Now when we compare this table with a similar table compiled from a careful study of emotional states in a little child, two striking facts appear. In the first place there are almost no emotions in the child which are not here; this list practically exhausts the list of human emotions. With the exception of religious feelings, the moral sense and the perception of the sublime, etc., these emotions appear in the mind of the growing child in the same order as they appear on the animal scale.

In the mind of the savage, science traces those first developments of the religious feelings, the moral sense and the perception of the beautiful; the struggle for life leading them to band together into families, tribes and nations, extending that struggle for life, which had been an individual affair, into one of social importance. In the flint weapons, etc., it sees this struggle for life becoming keener, only to be still more accentuated, when by the development of language, it became possible for one generation more easily to pass on to the next the knowledge and experience which it had itself acquired.

Just as in the embryo of the child we see an epitome of the evolution of form, so in the early years of infant development we find an epitome of the evolution of mind. The child learns to stand upright, to talk, to understand what is said to it, to make and use implements and weapons, to reflect upon the unknown, to distinguish between right and wrong and to appreciate the beautiful and the sublime.

Taking the place allotted to it by its environment and heredity,

it in its turn comes under the law of the struggle for life, maintains itself for a little while, then passes on its inheritance and acquirements to the next generation, and is ground to dust beneath the wheel to which it is bound. To what end? Will the race continue forever? Not so, says science; the energy moving the earth, making it habitable, and without which life would be impossible, will gradually be dissipated, all life will cease and the world itself will be disintegrated into cosmic dust, which may, after countless millions of years, commence the process all over again.

The final result of evolution according to materialistic science is, as Drummond puts it: "a picture of nature painted wholly in shadow—a picture so dark as to be a challenge to its maker, an unanswered problem to philosophy, an abiding offence to the moral nature of man. The whole world, vegetable, animal and human, has been held up to us as one great battlefield, heaped with the slain, an inferno of infinite suffering, a slaughterhouse resounding with the cries of a ceaseless agony. Before this version of the tragedy authenticated by the highest names on the roll of science, humainty was dumb, morality mystified, natural theology stultified."

Mr. Huxley, exasperated with the condition in which it leaves the human family, says that "if there is no hope of a large improvement," he should "hail the advent of some kindly comet, which would sweep the whole affair away."

It is not the first time by any means in the history of the evolution of mind in the human race, that it has come face to face with this dead wall, past which unaided it does not seem able to get, and past which it must get or perish. Each individual does the same more or less in each earth's life; it is the eternal Sphinx's riddle, which each person, each family and each nation coming before it must solve or be devoured.

The most prominent scientists, with all their wealth of facts, their delicate scientific instruments, and their most brilliant intellectual powers, have, in this nineteenth century, only arrived at the same conclusion to which Solomon and many more ancient thinkers arrived thousands of years ago: that all is vanity and vexation of spirit, and that there is nothing better for a man than that he should eat, drink and be merry, for to-morrow he dies.

But the fact remains, that if the most constructive thinker amongst them tried to devise a way by which a universe should be constructed from diffused cosmic matter, and by which the planets of that universe should be covered with vegetation and animal life, and a thinking human population should be evolved, capable of understanding that universe, not even were he fifty times a more constructive genius than Professor Owen himself, who sketched out the necessary organization of the mammoth from a single bone, before such an animal was known to have existed by the Western world; even such a man could not have devised a better method.

So then, this beautiful evolutionary process, for it is beautiful when one looks at it with the right focus, has not been the mere result of the interaction of blind forces integrating and disintegrating that eternal matter filling all space.

The stream can rise no higher than its source. Unless mind had existed from eternity—a mind infinitely higher than anything we can conceive of—it would have been impossible, then, that any evolution at all should have taken place.

Theosophy supplies those missing links without which the scientific scheme of evolution is illogical and unreasonable. The atoms gathered into a nebula because each atom, besides being a manifestation of matter, is also a manifestation of force, and a manifestation of consciousness or mind, which, in obedience to a higher mind, using subtler forces, gather round it, and become the body of which it is the soul. Planets were made and moved in a particular course, because they are also living conscious bodies. When they were habitable, those atoms which were ready to pass to higher forms of life received a further impulse, moving them to strive to evolve organisms of the vegetable type.

These separate entities, if we can call them separate entities use the entities on the plane below them with which to construct their bodies, by which they manifest that state of consciousness to which they have reached, just as they themselves are the vehicles or bodies through which a higher evolved entity works. Each entity on arriving at the limit or higher manifestation of that particular principle in itself which it has been trying to reach to must, before it passes to the next stage, receive help from a higher mind, must have that corresponding higher principle awakened

into activity, just as a lamp gives no flame until another light is applied to it, a process which makes the first light no less. So the entities which in the past had gradually evolved until they had become human in form, received from perfected human beings of a former evolution, or another planet, that touch which awakened the latent mind principle, and some of them took bodies and became the teachers and rulers of these baby civilizations. The traditions of almost all nations speak of such divine teachers and rulers. They taught humanity language, how to utilize natural forces and products, and gave them their first laws and religions. Had the intention been to evolve human automatons doing only exactly what they were told, no doubt this process would have been continued, but as it was intended that humanity should become self-conscious, able to think for itself, and gradually evolve to a higher stage, these divine rulers withdrew more and more into obscurity, unseen by man, but watching closely to give assistance where they considered it necessary.

We hold that the Theosophical Society is an attempt to give this necessary assistance, just because the highest intellects of our time were face to face with the old problem.

The Western civilization had grown too large for the baby clothing the christian church had dressed it in fifteen centuries ago. It must either get a larger, more commodious dress for its larger mind, or become hopelessly stunted or destroyed by the cramping bands.

So far men of the Western civilization have looked at the problems of existence from the one life standpoint. Now they have to realize that they have already lived many lives in which they have evolved to what they are, and will have to live many more, each one conditioned by the way in which they spend this one.

Up to the present, humanity has been ruled by fear; selfishness and regard for personal salvation have been its main motive powers to good actions and moral living. Now it has to learn that selfishness means suffering; that every cause set up must bring its inevitable result, just as much in ethical matters as it already admits them in physical ones; and it has to learn to see and know the meaning of Karma, which is the name given for this extension into the mental world of this universal law of cause and effect.

It has to learn that besides the law of the struggle for life, for self, there is another equally potent law called the struggle for the life of others, or the law of sacrifice; and still a third one which at present may be called the law of consciousness. All three of them have been in operation since this visible universe began to manifest, and will be in operation until manifestation ceases.

So far man has been self-conscious on the physical plane whilst in a body; now he has to learn the reality of those other planes about which theology has speculated so much, and so much misconstrued.

Then it will learn that existence is not the curse which the scientists, and even our own lower consciousness in the past, would have led us to believe, and far from these states of consciousness being the vague metaphysical abstractions of word-spinning, deluded fanatics, they are infinitely more real, more lasting and more glorious than anything physical science can conceive of.

There happiness will not ever elude us as it does here, but will be the normal state, and as the higher mind develops we shall look back on present day speculations and seemingly unanswered problems, with something of the same kind of amused smile with which we now look back on the turnip lantern ghosts which so terrified us in childhood. Further than this shall we go, carrying an unbroken consciousness from one life to the next, learning to reach in consciousness to still higher and more enduring planes, from which to give help far more efficacious and far-reaching than anything we can do at present, until at length, not singly nor in twos and threes, but all together, the whole of humanity gathered into one great brotherhood, where each unit of consciousness shall be merged with all the other units of consciousness, not that anyone of them will have been annihilated, but that each one will be self-conscious throughout the mass—when this is brought about then we shall have completed the evolution of the mind.

H. A. W.

ERRATUM.

In June number, page 356, first line, the quotation from Sir E. Arnold must be read as follows: "has in it the eternity of a boundless hope, the immortality of a boundless love, an indestructible element of faith," etc.

PHILOSOPHY AND CREED.

Philosophy must contain more or less truth, in so far as it is general or special. The more general the philosophy, the more truth it contains and the more nearly to the real truth it attains.

All creeds are more or less special, and thus contain a more or less limited amount of truth. The more special the creed, the more limited the truth, and the less there is of it in both quantity and quality.

The truth of philosophy is like water, flowing everywhere, conforming to only one law, that is, of seeking its own level. But the truth of creeds is like crystallized water, congealed ice, having a fixed form so it can enter only such vessels as have the right form and shape. To enter any other vessel of different form, the ice or the vessel must be broken. Some souls, like some vessels, are fitted to receive a fixed form; but most souls must break the form or be broken to receive any fixed form or formula.

Religion, whether it be the narrowest and most rigid creed of all Christendom, or the broadest interpretation of the highest Theosophy, is accepted and acknowledged to be a religion by the world at large, only so far as it does have a fixed creed or formula; and just so far as it has a form and a creed, so far it is crystallized and specialized, and thus limited.

Whether the creed be crystallized from a true or a false philosophy, does not affect this law; for pure water forms even harder ice than impure water.

I can easily conceive how a philosophy might be to an advantage crystallized into a creed for the use of an ant-hill or a beehive, but I can't conceive how any form or formula whatever can be inflicted upon a community of diversified human souls, without making hypocrites or ants out of the individuals.

This cannot be the mission of religion, and whatever tends to produce such results is not religion and most certainly not truth.

Because of our limited and as yet unevolved powers of perception, a truth does, as it frequently must, take a form in our own souls. Have we a right to say that the same truth, or any other truth, shall take the same form in any other soul or number of souls?

When we shall have evolved to that state that we may and can accept truth as truth in the abstract, without form or formula, then shall the universality of truth be manifest, and the darkened spots of specialized error vanish from off the face of the earth.

KARL KRANE.

WAS SANKARACHARYA A BUDDHIST ?

Modern orthodox Brahmanism rests upon the commentaries of Sankaracharya, Ramanujacharya and Madharacharya, founders of the Advaita, Dwaita and Visishta advaita schools of Brahmanical theology. Researches of oriental scholars and Brahmanical scholiasts have been partially successful in fixing a precise date as the time Sankara flourished. Between the eighth and ninth century of christian era, is the time that could be tentatively fixed for Sankara. Ramanujacharya flourished about the eleventh century and Madharacharya about the twelfth century, A. C. Sayanacharya, a follower of Madharacharya, who lived in the fifteenth century, A. C., is accepted as the best commentator of the Vedas.

Sankaracharya was the last of the philosophical schools of Brahmanism that represented the ancient orthodoxy. Soon after the labors of this great revivalist, the wave of Mohammedan savagery overtook the religious thought of India, and the merciless tyranny of the Mohammedans killed the individuality of the scholars. A dualistic religious awakening, contaminated by karmic influence, is to be seen from this time. The healthy point of the proud Aryans who soared into the highest sphere of thought comes down to the level of the nomadic Arabs and Moslems, and from Ramanujacharya downwards, the influence of Semitic Monotheism is seen. Fatalism, the child of Monotheism, is being developed silently, and in Madharacharya we see an Indian Calvin preaching predestination and an absolute surrender of will to God. To the inquiring, analytical philosophical psychologist, the deterioration of the human mind from its lofty aspirations and proud conquests in the field of thought, to the fatalistic condition, is something too painful to contemplate. Happily for the

future development of Indian religious thought, the works of the great Sankara are still forthcoming. The later Brahmanical orthodoxy after his time is influenced by Mohammedan fatalism and monotheism. The Advaita of the illustrious Sankara is the philosophical Brahmanism, influenced by the spirit of Buddha's teachings. For over a thousand years before the birth of Sankara the religion of Buddha was the dominant religion of India, and Sankara is strangely enough called the "hidden Buddhist" by his orthodox contemporary writers. Buddhism in its pure form was on the wane; Bhikkhus had become more Brahmanical in life, but still they lived in communities in the Sangharamas or Buddhist temples.

With admirable foresight, the young Sankara, travelling from one end of India to another, combating the orthodox as well as the heterodox views of the different sectarians, had established his reputation as a great reformer. He then commenced to write his immortal commentaries, interpreting the Vedas and the Vedanta in the spirit of Buddha's teachings.

The spirit of old India, uninfluenced by Mohammedan or foreign thought, is to be found, not in the writings of Ramanuja charya or Madharacharya or Sayanacharya, but in the immortal writings of the great Sankara. The lover of India's literature can do no better service to it than to popularize the teachings of Sankara. That Sankaracharya was a Buddhist, we have the authority of the God Siva himself, who says that the teachings of Sankara are Buddhistic.

H. DHARMAPALA.

MEDITATION AND THOUGHT POWER.

The thoughts of most people are dependent on external stimuli; that is, a brain of thought is usually determined by some outer pictures or association of ideas, and not by any decided plan or order decreed by an inner power.

This is especially the case with people who are not, through study, accustomed to a regular systematic plan or method of thought, and whose daily duties oblige them to allow outer circumstances to decide their way of thinking; a house-wife, for instance, with her manifold cares and duties, and others, who in

consequence of their professions are obliged constantly to return to the same sphere of thought. Take the case of a factory worker who is busy the whole day occupied with one special kind of work; after a length of time his brain is almost incapable of receiving and assimilating any mental impressions not closely related to those to which he is accustomed during his daily duties. It therefore seems clear, that under such conditions, the development of the intellectual faculties is extremely difficult.

The daily routine does not, as a rule, leave time for any progress, and the nature of the work on which many are employed is not calculated to produce an ennobling effect. How little those people who are accustomed to a monotonous sort of life are capable of living an independent life of thought, can be gathered from the fact, that if by some chance it happens that they are taken away from their ordinary work, and are compelled to fall back upon themselves and their own resources, their power of thought often appears weakened, and a general stagnation consequently sets in.

It would seem as if the greater part of mankind, on account of the struggle for existence and the monotonous drudgery of daily toil, are not in a position to enjoy spiritualizing activities, or to profit by them.

Nevertheless, those things which would work for the majority of people as a hindrance, such as privations and hardships, whenever they are encountered by a strong and powerful will, become a veritable lever. As each fresh development in the capacities of mankind pre-supposes an increase in thought activity, and this increase is produced through or by an external pressure; so the development is often involuntary, in spite of the individual himself. It is as if a higher intelligence governed the lower ego, and aroused its dormant powers by the discipline of suffering and self-denial. It may happen that when we least expect it, we become aware of a voice from the heart's innermost depths, reminding us of our duties, and at the same time pointing out the path that should be taken in order to press forward.

Such exhortations, coming or emanating from a hidden source, from innate ideas, are, however, extremely rare, and are only of value when the ego comprehends them, and embodies them in itself as a portion of its own labors. If they remain without an echo from

the inner man, they soon cease to make themselves heard, and pass away without leaving any trace. At any rate, development in this way is often merely sporadic; for an inner impulse, a strong putting forth of the will, is requisite if the development is to become even and profitable; and this effort must be repeated at certain fixed times, and it must also be of such description that its effects remain.

A daily struggle and endeavor to attain something higher, should be the task of everyone; and what is understood by devotion here in the West, should not be merely the subject for an hour's reflection; but should endure throughout the whole life.

Through reflection, or introspection, combined with prayer, everyone is able to make progress, but in these western lands there seem to be no methods and seldom any regularity in such practices. In ancient India, it is altogether different; there meditation is considered as a regular and persistent daily practice, part of a precious life; and existence without it would be almost unthinkable to an Oriental. From time immemorial, the Hindus have turned their thoughts towards the divine, and it may generally be observed that where they sensibly and intelligently follow their customs and habits, their entire lives become a perpetual devotion; for every action performed during the day, may be made a stepping stone to the spiritual.

There is consequently a tremendous difference in the way in which the Eastern and Western people arrange their mode of living. In the East there are laws, and the most minute instructions in everything that can possibly help the individual; but with us there are no fixed or determined rules laid down for our mode of life, but everyone seems to follow his own free-will and gets on as best he can.

With regard to the Indian system, although, it may be justly said, that it is too narrow and that it places obstacles in the way of a sound and free development, and often deteriorates into a mere ceremony, a shell without a kernel; yet we must not refuse to see its value as an education through regularity and discipline in practices which have an elevating tendency.

Here in the West we are very much in need of something corresponding to the Indian Raja Yoga system—some simple, but positively definite rules for our daily life, which might help to

arouse us from that state of torpor or lethargy into which we have been plunged by the universally materialistic mode of viewing things. In the midst of the comfort and luxury so eminently characteristic of our civilization, it would be as well if some power could be found, some motive to impel and rouse us to return to simpler ways of living, for without so doing it is next to impossible to expect anything like spiritual advancement.

Let us first try to ascertain how this remedy ought to be applied, or rather, in what a proper meditation consists, and afterwards we will see how the Hindus apply these principles in their daily lives.

It is difficult to define precisely the word meditation. It means more than reflection, for thought does not always reach far enough; neither does the word prayer express it, for that is only an invocation.

Perhaps meditation, in its highest signification, might very properly be defined as an effort towards raising the soul to the invisible world; it is, moreover, a daily practice or exercise, by which the ego is trained to enter upon the path which leads upwards. Meditation will naturally be carried out in various ways, by different individuals, each one according to the stage of development in which he finds himself. Here it may possibly seem appropriate to mention in what way meditation may be suggested and made effective. In order that the attention may wholly and entirely be fixed in meditation, complete tranquility must reign in both body and soul. Therefore, the early hours of the morning, directly after the night's rest, are the most suitable for this purpose, for then it is easiest to gather up our thoughts and separate them from all other influences. It is not by any means an easy task, and constant practice and concentration of thought power are necessary, in order to reach the requisite condition, which must not be in anyway cataleptic; but of this I will speak further on. The Hindus have developed this power of concentration to an almost incredible degree; for instance, they can render themselves, during meditation, altogether insensible to either cold or heat, and even to outer bodily injuries. It is the will which is the determinative faculty, in such a case, and this is tremendously strengthened through concentration. It is said that the position of the body, even, exercises an influence during meditation. Here

in the West a kneeling posture is maintained, or the hand pressed to the forehead whilst the head is bowed. In India people sit on the ground cross-legged. They also take into consideration the earth's magnetic currents, the changes of the moon, etc., but these appear to be of less importance so long as the more sensitive psychic faculties do not assert themselves in the student during meditation.

And so, when soul and body, through concentration, become thus placed in a perfectly calm and tranquil condition, the question arises: of what shall the meditation consist, if it is to be profitable? How shall the will be directed in order that the student may attain a right attunement of the mind? Is it possible for him to know to which plane he rises during meditation, whether it be a psychic or a spiritual plane? If his development is not far advanced, he can, by the power of his own lower self, reach partly up to the psychic plane, where he may possibly become fixed or entangled in its labyrinths. Higher he cannot go of his own strength alone; but he must, through prayer, invoke aid from above; he must put himself in communication with the highest selfless self, or at least with its reflection, his own higher self, with that spark that lies latent within each human being and which, by persistent effort, can be transformed into a clear ray of spiritual power. And not only this; he must also, for the occasion, banish all thoughts of his own lower or personal self, and make his soul like a clear mirror, or fountain, in which his higher self may see the reflection of its own countenance . . . but this is a power which far transcends all thought-force, and which, through intuition only, may be revealed to the aspiring human soul.

The meditating Brahmin seeks for this occasional union, through the constant repetition of the holy "Gayatri formula," which lifts his soul above the world of the senses. For, the purer the soul, the higher it can soar.

This union, then, is the direct and principal object of meditation, but there are many other things besides, upon which the thoughts of the student may be directed, all to be regulated according to the special need and strength of each individual. Every human being knows best that of which he is most in need, and what mistakes and weaknesses he has the greatest difficulty

in conquering. These should be made the subject for meditation and general attention.

Wherein lies the difference between prayer and meditation? Through prayer or invocation, we derive strength from higher planes; but meditation is the consecrated inner intention; it is the lower self's own contribution or effort, towards its own release; it is the strife, the daily battle, which takes place in the inner man. But, as a general arranges his forces in companies and battalions, before he advances, so must the meditating student order and arrange his thoughts if meditation is to be effective.

There are always certain thoughts which to some people will appear more helpful than others. What these may be experience will show. Often they are called forth by a mere chance; often they are only chords which vibrate in harmony with a person's own feelings, and all this depends upon the nature or disposition of the mind of each individual.

Such moods, or modes of thought, are the leading elements, the under officers who guide and direct the great army of thought forces; they stimulate, enliven, regulate and prevent them from becoming scattered and worthless. It is only by our holding those thoughts steadily and firmly in our grasp, that we bring them by degrees to form an intrinsic part of ourselves; they come when they are most needed, presenting themselves either like will-o the-wisps in the darkness, or as good angels from a higher sphere, and as such, they also become visible to those who have the faculty of clairvoyance. In this way such thoughts exercise their power, and the higher the effort and toil of the student becomes, so much the wider and greater is the circle of beings thereby influenced and helped.

But those inspired thoughts are only a light upon the path; they are not the goal itself; but some stop here, and do not seek to go higher. Thus the pleasure and joy derived from such lofty thoughts and inspired feelings are often injurious if too much importance is attached to them, and become the greatest obstacles to development. To make use of a simile which often occurs in the Upanishads: "We must never slacken the reins so that the horses run wild; it is not the horses, but the driver who chooses the road."

Manas is not clear sighted if even the slightest speck of Kama

adheres to it; therefore during meditation it is of the greatest importance that all feeling should be kept in its place and this is much more difficult of accomplishment than is generally believed.

Meditation is therefore on this account of the greatest importance in all thought activities, especially as it clears the thoughts from outer influences, and at the same time leads them up to higher capabilities, where intuition, with its inspiring breath, operates refreshingly upon the student, producing an elevating tendency in his whole being, so that he will forget all the vexations and small worries which make life sad and wearisome.

Thoughts, as well as feelings, move in waves, ever rising and falling, and follow certain laws, something like those of action and reaction, harmony and discord.

There are certain moments in people's lives when their exertions appear to be crowned with success; others, when it seems as if everything is against them and nothing succeeds. Even in the thought world this alternation rules; at certain times thought is productive and helpful, at others, it is sterile and unprofitable. As throughout the universe—the Macrocosm—a regular order and economy makes itself apparent in all output of energy, so it is also the case with regard to human beings—the Microcosm.

Mankind possesses a certain measure or amount of force which must be managed or economized; and although through effort and striving this amount can be considerably increased, it is only through the use and cultivation of such powers or forces that we can act in accordance with that law of periodicity which governs all in nature. Just as the summer is followed by winter, just as the comet during its orbit finds itself, sometimes in light and warmth, and at other times in darkness and cold, so is it, even in mankind's little world of thought and feeling.

The laws governing these changes come within the domain of occultism, and not before humanity has advanced far upon the path of development, will it be possible to understand rightly the working of these laws with regard to itself, or in any way to recognize that essence which is the basis in all expressions of force—that which the Hindus call *Akâsha*, the manifestation of which is in sound or tone. Our own sensitive perceptions will, however, lead us to discover which opportunities are the most favorable for a proper use of our powers. It is, moreover, always

necessary to remember that during meditation we ought not to try to strain or exert ourselves beyond our capacities, or get out of our depth in anyway, and we must not struggle against nature when she refuses us a helping hand.

AXEL WACHTMEISTER.

(*To be Continued.*)

THE VALUE OF H. P. B.'S WORK.

I desire to call your attention briefly on this memorial evening to the character of the message brought to the world by Madam Blavatsky; to the condition of the scientific and religious world, upon the receipt of that message; to its effect up to the present time, and its probable effect in the future.

When Bacon called attention away from idle and baseless speculation to the study of *things* as they exist around us, he laid the foundation for that inductive method by which materialistic science has made such wonderful conquests in every field of thought and action. By calling science materialistic, I mean merely to say that it begins with a study of *things* as a basis, and attempts to deduce from the results of its investigation theories as to the real nature of the universe, and explanations to account for strange and unusual phenomena.

Individual scientists differ widely in the degree of freedom with which they will, from the accumulated basis of facts, make inferences as to the real underlying nature of things. But for each follower of the accepted scientific method, there is a boundary beyond which his theories fail to carry him. Study for years back through physiology, biology and psychology, and you will find no answer to the question: "What is life?" According to the most weighty scientific authorities, we learn that "in the most minute living centers, towards which the eye or even the understanding may tend, there is an absolute and irreconcilable difference between the living and non-living states of matter." The formation of bioplasm direct from non-living matter, is impossible, even in thought, except to one who sets absolutely at nought the facts of physics and chemistry.

To this puzzle the Wisdom Religion replies that life in very

truth does not spring from matter and force, but that life itself is the center, and every form of matter is but a garment which enveils that eternal and universal life.

Another puzzle which fails to yield after years of scientific study, is the relation between thought processes and brain molecule movements. The deepest study but reveals more clearly the impassable gulf between states of consciousness and molecular vibrations, between mental process and material motion.

Mesmerism and hypnotism again, suggest the existence in man of faculties which are normally latent. The body is mastered by the mind of another.

Clairvoyance, clairaudience and thought transference are inexplicable from the standpoint of the every-day materialistic scientist, and are indeed but recently becoming considered worthy of serious investigation by the organized science of the day.

Double consciousness, hallucinations and dreams, and infant prodigies, are becoming of overpowering interest to many who fail to find satisfactory explanations for them in the current scientific conceptions.

Now, to all these perplexities, the Wisdom Religion, whose chief messenger to our age was Madam Blavatsky, insists that there is no such region as the supernatural—all is governed by natural law; a miracle is but an event whose controlling law we do not understand. Back of all things there lies a divine life; the universe is but an unfoldment of that life. That life evolves into the spirit-matter of which all things are made, and gathers it into the various forms we see about us. That life evolves as attraction in the mineral world, sensibility in the vegetable, consciousness in the animal and self-consciousness in man. States of consciousness in man are but pulsations of energy in that original life force, accompanied, of course, by corresponding molecular vibrations in the enveloping body, which, at the time, is the outward visible aspect of that life, just as the matter of an atom is but the visible aspect of the spirit-matter, which makes up that atom.

So by the Wisdom Religion, the riddles of science are easily answered. It gives to science that underlying, everlasting entity and that field for religious emotions which have been sought for so earnestly by the great souls of every age.

To the church-man, as well, it has a message. It gives a rational basis for his faith. He need no longer encounter the charge of leaning upon dogma, creed or superstition.

True, the theory of the universe, which engages the attention of the student of Theosophy, comes to him on the authority of certain individuals, as does every other similar theory, religious or scientific. But while all such theories are put forward by individuals, there is this broad difference between the tone of the priest and that of the scientific teacher; one claims to rest on authority outside of verification; the other submits its authority to verification. The student of Theosophy may take his choice. He is not asked to accept it any faster than he can verify it. But if he chooses to be satisfied for a time with the credentials of his teachers, he can accept the theory and guide his life by it, till he becomes able to verify it by his rapidly growing powers.

Madam Blavatsky says of her introduction to its teachings, after wandering about the world in search of the truth: "When years ago, we first traveled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever recurring questions oppressed our thoughts: Where, who, what is God? Whoever saw the immortal spirit of man, so as to be able to assure himself of man's immortality?"

"It was while most anxious to solve these puzzling problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that, combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem of Euclid."

Then she returned to her life of bearing witness to the truth, amid disease, slander, merciless attempts to expose, distrust from friend and calumny from foe, till, in spite of every form of opposition, the philosophy presented in her two ponderous works is reaching a rapidly increasing number of those who cannot rest satisfied with the fashionable theology and science of the day.

Scientists like Wm. Crooks, England's famous chemist, are following up her hints in their experiments, and verifying in a startling degree some of her assertions.

Others like Prof. John Mackenzie, bear witness to her mission

to expose the inconsistencies and failures of modern scientists and express their gratitude for the help her works have given them.

Others like Mrs. Besant, after years of study after everlasting truth, in church and laboratory, have found rest in the philosophy proclaimed by Madam Blavatsky, and have devoted all of life's energies to its spread throughout the world.

Thousands everywhere are thinking upon these matters, disinclined as yet to show an active interest, but ready for the chance word which conversation, or book, or review may bring before them. The world is getting ready for a new conception regarding the inner realities of things, and those of us who care to confess our interest in the Wisdom Religion, can feel sure of finding in others a readiness to listen and consider which is spreading everyday in every rank of society.*

* Read *White Lotus Day*, 1898, by A. W. Stuart.

WHAT IS EVOLUTION ?

Webster defines it as the act of unfolding, the process of growth. The flower evolves from the seed; the bird from the egg.

The universe has always existed, either in a latent or active condition. It is an endless and beginningless series of evolutions. It has no beginning; there are successions of cycles, dawns of active life, twilights, and nights of repose. "In the beginning was the word," refers to the Manifested Logos—the creative host which ushers in a new dawn of activity after the great cosmic rest. How wonderful it is to stand alone under the stars on a mild, clear night, and instead of the "miracle of creation" of our childhood's teaching, to recognize the sublime law of evolution, not the less divine, not the less glorious, because we ourselves are part of the great spectacle, because our tiny existence brightens the splendor of the whole, as a fire-fly or glow-worm brightens the splendor of the night. In all those countless man-bearing globes, there is love, aspiration, perhaps sorrow and suffering; and throughout all these shining worlds, is fixed a law divine which moves to good in all their changes and cyclic periods. We formerly had an idea

of a god outside of this immense and eternal scheme of things. It is only after a while that we come into the vision of the boundless, into a realm of law and order in which we are not forgotten units, having constantly to remind our Father of our presence, but living and integral parts of the magnificent whole. Our vision has indeed been dim, but now we can lift our heads with more courage, more freedom, more hope; now with gladness and gratitude do we recognize our great forerunners, the great souls that have shown us the way, a Jesus, a Buddha, a Zoroaster, while our eyes have been so dim, and our steps so slow. Those whom we have known and loved, who have gone before, have only entered upon further phases of evolution, that we in our turn shall experience—states of rest and action, culminating in a vision of the long path we have travelled, and all our experiences in it.

Where is God manifested to our heart and understanding? Not in the solemn mystery of nature, not in the countless globes full of sentient life that shine above our heads, but to our own spirit in its higher moods, for that is akin to the Infinite; nay more, is a part of its manifestation.

In communion with infinite wisdom and love we receive instruction and inspiration, not only in this life, but in all the lives to come; nor under whatever form of consciousness we may exist, can we ever be separated from the All.

The causeless cause that includes within itself past, present and future, finds its expression on the plane of conditional being as the word—the creative host—and in this manifested universe, the pairs of opposites, good and evil, pain and pleasure, day and night, must exist as long as there are manifested worlds.

There are epochs of serenity and peace in the cyclic path of cosmic evolution, and descents into periods of gloom and darkness, as in our own individual lives; but the spiral ascent takes us ever higher, for that is the end and aim of all evolution. Every cycle in the cosmic periods, lifts us higher; every individual life rightly lived, lifts us higher, nearer to God.

ELIZABETH HUGHES.

Then spake the prophet-bird (Simorg): "O feeble ones, 'tis the passionless heart rather than the weak wing which prevents your ascent. *Persian.*"

THE PATH.

Two giants guarded the path. They were like the dragons of old. Faithfully, untiringly, they kept their watch, and would admit none, save those who knew the password. All such as came in ignorance precipitately fled upon beholding the grim forms of the sentinels and the dreary aspect of the place. To the few who knew the magic words, which are "divine compassion", the gates were opened.

One evening in the distant past, a solitary traveler came this way. On his broad shoulders, he carried a burden which well-nigh seemed to weigh him down, for now and then he halted, as though weary and sorely in need of rest.

At last he neared the entrance to the path, his head bowed low upon his breast, and calling to the faithful watcher, he spoke the mystic word. At once the ponderous gate began to move and to unbar the passage to the traveler. Hardly, however, had his foot touched the threshold, when a deep voice thus spoke to him: "Dear son, thou seemest oppressed by the weight of thy burden, pray tell me what it is that thou hast carried thus far with so much pain?"

Then for the first time the traveler lifted his head, revealing a countenance expressive of the tenderest love. "That which I have carried thus far are the sins of my brothers, that I have taken upon myself, for which I have bled and suffered ten thousand agonies, that they may be saved." Then answered the deep voice from within: "Thou hast done well, for thou hast pointed out the path; yet must these sins return to those that sinned, for such is the inexorable law, and I am he whose office it is to enforce this law. My name is the The Keeper of the Karmic Record." Then groaned the traveler aloud, and spoke in bitter pain, "So have I thus in vain made every sacrifice, have carried this heavy cross, and it availeth not."

Then answered him a sweet and cheerful voice, "Dear one, do not despair, for thou hast lived to show the way and hast done well; yet know, redemption comes not from without, but cometh from within. Thus is it written in the book of law. Thus must it ever be. But do not grieve; for know, the law of the All-wise

is just and merciful. The time for liberation from all sin shall surely come, and I am he whose office it is to pave the way. I am the administrator of the Law."

Then came a wondrous radiance o'er the face of him who carried the cross, and joyfully he spake the words: "Thy will be done, O Father," and with a light and buoyant step he entered the gate.

R. LIFTMAN.

THEOSOPHIC NOMENCLATURE.

In the last number of *Borderland*, which is unfortunately the last one that will be issued for some time, the editor makes a plea for the elimination of special words and technical terms in theosophic literature. It is evident that the complainant never had a scientific training or even dabbled in science, or he would have found that every subject has its own terms; every trade, every occupation has its technical terms, as well as every science.

Mathematics has its cotangents, its logarithms, its special meanings to some ordinary words; so, also, astronomy has its aphelion, perihelion, parallox, etc., terms that are only used in astronomy and which had to be adopted into the English language, as it lacked words to express certain ideas. Then in trade a merchant talks of sending goods, *C. O. D.* or *F. O. B.*, and the merchant who does not understand is exceptional. Does anyone object to their using these terms when writing to him? There are no end of terms I might quote, such as the carpenter's 'horse,' the machinist's 'dog,' the printer's 'pi' and 'devil.' They are technical as well as scientific terms; no one can claim that they are necessary or allowable. Now, if biology, botany and all sciences are allowed to use any term necessary to denote a new idea, or phase of an old one, why not give Theosophy the same privilege?

Words do not exist in the English language to express these various facts and ideas, and as we must be exact and since we do not wish to be misunderstood, we have to use these Sanskrit words. These have been in use for ages; we do not even transform them.

Take, for instance, the word Devachan; it means heaven, but heaven is confused in English with the state called Nirvana, paradise and heaven being synonymous. Purgatory is not feasible, for Kamaloka is best described by that name. I suppose the "Summer-land" of the spiritualists would please our critics, but from the descriptions given of "Summer-land," it must be Kamaloka, as from there only can a discarnate entity temporarily return to this plane. If we allow that heaven is Nirvana, what can we do with purgatory, which precedes heaven in christian mysticism. Here we have but two terms for three states, and Devachan must stand to denote the state which prepares one for re-birth.

The same is true of many of the terms, and if science is free to manufacture or adopt terms from the Latin or Greek, Theosophy is free to invent new terms, or adopt those of our forefathers. For what can be more proper than to use the root-language, Sanskrit, from which the ideas as well are culled. Those which can be translated and fully expressed in English are always so used by those who fully understand the subject, and reincarnation, mind, spirit, etc., are used where possible. But what English word exists to express the idea contained in the word Karma? There is none.

If you study any modern science you must learn its particular terms, and the scientist would not welcome the student who complained of the use of new terms. If the terms are not new, the idea cannot be new; if anyone finds that there are a lot of everyday ideas expressed in these new terms, let us hear of them at once. No terms are used that are not explained to every beginner in the study of Vedantic scripture, and to those who care to investigate in a scientific spirit, that is, from the bottom upwards, all will be as clear as is the terminology of chemistry or physics to the student who intends to investigate these sciences understandingly. It is the great glory of the English language, that she is willing to adopt any word that helps widen the range of expression and thought. It is due to this faculty of continual expansion that English is fast becoming the universal language.

A. F. KNUDSEN.

T. S. ECHOES.

REPORTS OF BRANCHES.

CHICAGO, CHICAGO BRANCH.—Summer is really here, and although she has been a rather tardy comer this year, she is thrice welcomed. And yet with summer's advent, our meetings, I am sorry to chronicle, are very slimly attended. The Sunday afternoon season closed with the convention and will not reopen until October. Last Wednesday evening, that is June fifteenth, Mrs. Mary H. Ford, a well known speaker of Chicago, addressed us. The topic for discussion was "Sociology and Theosophy." Mrs. Ford led the discussion, going into different phases of Sociology as they have appealed to her, and then some members followed from a Theosophical standpoint. The next subject for discussion will be "Industrial Ethics and Theosophy," scheduled now for June twenty-ninth. Our Branch secretary, Miss Isabel M. Stevens, is having a very much needed rest at present. Miss Stevens has gone to Ohio to visit some relatives and friends and we do not expect to see her again before July. In the meantime, Mrs. E. W. Parker is keeping house, and in a most satisfactory manner. Our branch is breaking up a little for the summer, but still enough of us will be left in town to keep the meetings going till the fall. And then we shall expect much help and new ideas from those who have had an outing and kept near to nature's heart during the summer season.

P. G. K.

CHICAGO.—The Shila Branch advances slowly, quietly and we trust surely, in the search after Theosophical truth. Definite study and persistent attention mark the work of the members. The "Ancient Wisdom," occupies a large share of the time, as it requires thoughtful consideration. The members were greatly interested in the Christian and Athanasian Creeds, read by one of the members, who has a clear penetrating voice. The gods and goddesses, in the light of the Secret Doctrine, are a source of great interest, as the information is authentic. The Shila Branch was much gratified at the return of its spiritual interpreter, Mrs. M. L. Brainard, who has been quietly but forcefully accomplishing great good work out of town. Her place in the branch has been admirably filled by our able president, Mrs. Julia A. Darling, who possesses an intuitive perception of her subject. Several papers were read by some of the members who protested that they could not write a paper. Some of the members are transferred to other branches and new members come in, so there is no void. We trust to be able to report something of greater interest after the hot weather is over, and the members have returned—those who go out of town. The branch meets regularly, refreshed by their communion with nature, which is a great corrective of ills, mental and physical. Long and prosperous life to MERCURY—"the messenger of the gods and goddesses of light."

SEATTLE, WASH., May 31, 1898.—Ananda Lodge continues its work of

spreading the Theosophical propaganda. Warm weather and unusual activity in local attractions, as well as in pseudo-occult and spiritualistic gatherings, have weakened our forces and lessened the number of attendance. Thus far we have suffered no break in our week-day meetings. Wednesday evenings are devoted to business and to the study of the manual "Man and His Bodies." Mr. F. W. Wald has become a close student and presides over these meetings with dignity, zeal and impartiality. His work has been animated and his hand strengthened by our brother, President T. A. Barnes, who is always in attendance. On Friday evenings Mr. J. E. Clark has charge of the "Secret Doctrine" class. The plan of work has been varied by sometimes reading from and discussing the pages of the printed volumes, and at other times by giving an extempore address or a carefully written lecture. Attendance for April was seventy-nine; for May forty-two. Sunday evening meetings are made interesting to the general public by thoughtful lectures followed by discussions. The themes for May were: "How the Stars Influence our Lives," O. P. Mason; "Toleration," F. W. Wald; "Light of the Logos," J. E. Clark; "The Astral Plane," Mrs. Nettie S. Clark. Average attendance for April, 38; for May, 33; and total for both months 322. The 8th of May was observed with exercises appropriate in commemoration of Madam Blavatsky's life. The lodge has donated a large number of Theosophical books to the public library. Theosophical literature is earnestly sought after by people of all classes who are seekers after sublime truths. Bravely, the Theosophical Society is paving the way for asking souls, pointing out the paths that lead to the sunlight of human achievement. May its mission be blessed with an ever growing bounty and an abundance of all that makes for happiness and peace. NETTIE S. CLARK.

MINNEAPOLIS, MINN.,—The Ishwara Branch of Minneapolis is happy to report the continued increase of interest despite the hot weather. We have decided to keep the rooms open during the summer and hold our meetings regularly as heretofore. The study class is still working at the "Comparative Study of Religions," and the harmony and good fellowship are apparent. Mrs. Davis and Mrs. Dodge made a short trip to Fargo, the metropolis of North Dakota, and started two study classes in that enterprising city. The daily newspapers have promised to publish short articles on "Theosophy" from time to time, providing we supply them, and we hope to establish a strong branch there, and later, other branches in the new north-west. We congratulate *Mercury* on its continued good appearance and staying qualities.

Fraternally yours,
HARRIETT C. DODGE, Sec'y.

JACKSON, MICH., July 6th, 1898.—The Jackson Lodge was favored with two visits from Mr. F. E. Titus of Toronto, Ontario. He came to us first on April 20th and remained ten days. Three public meetings and several parlor meetings were held, with an addition of eleven new members. On his return from the convention he stopped a few days and held three parlor meetings, with an addition of two new members. His lecture, "Theosophy and Science," was listened to by a very intelligent audience and many are the comments still heard upon it. We have excellent advantages here, which we would that all might enjoy. Our president, Mrs. Delia Robb, has an adult "non-sectarian ethical Sunday school class," every week in the Unitarian Church, where the

thoughts presented are on this line. The editor of the articles in the Sunday newspaper, Hon. E. W. Barber, is a very deep student, and these thoughts are presented in his own clear, convincing manner, in a way calculated to attract the average person. Besides these, our public library contains nearly all the standard Theosophical books, and they are very widely read. We have twenty-seven members. Our regular meetings are held every Sunday in the parlors of the Unitarian Church. Besides these, we meet on Wednesday evenings from 8 to 9 o'clock, to study "The Ancient Wisdom." The meetings are held at the homes of the respective members, each one taking his turn in conducting the meeting. We are now studying the chapter on "Karma," and find it, indeed, very instructive.

J. R. ROCKWELL, Sec'y.

THE TOLEDO T. S. continues to hold meetings regularly in the Nasby Building. Meetings are usually held during the summer months, with but a slight decrease in attendance. "White Lotus" day was celebrated on May 8th with the usual program of reading from "The Light of Asia," the memorial number and the "Voice of the Silence," and papers on the ancestry of H. P. B., and on Theosophy. The rooms were decorated with flowers and plants. We are pleased to note the return of our president, who has been absent from several meetings on account of illness.

K.

THE SCANDINAVIAN SECTION of the T. S., keeps public meetings once every month in the large hall of the Agricultural Academy. At the meetings held on March 27th and April 24th, Dr. E. Zander, read, in Swedish translation, Mrs. Besant's lectures, given by her in Gothenburg last January on "Immortality of the Soul" and "Theosophy and Christianity." These lectures, when delivered by Mrs. Besant, were taken down in shorthand, and afterwards translated. The three lodges in Stockholm have had their regular joint meetings on the 13th, 24th and 31st of March, and on the 14th, 21st and 28th of April, and on the 5th of May. The Buddhist and Nirvanic planes, from Mrs. Besant's book "The Ancient Wisdom" have been studied and given occasion to animated discussions. One of the members has read a paper on "Patriotism and Theosophy." "Invisible Helpers," by Mr. Leadbeater, has also been read at the meetings. The notes, taken down by Mrs. Sharpe at Mrs. Besant's receptions, during her visit in Stockholm last winter, have been translated and used for study at the lodge meetings.

The Gothenburg Lodge, now consisting of 42 members, has been very active and done good work this year. In March the lodge had four meetings, besides one business meeting, two of which were open to non-members. The subjects of study have been: "Buddhism" from Mrs. Besant's book, "The Four Great Religions;" "The Astral Plane," from Mrs. Besant's book, "The Ancient Wisdom" and two essays by H. P. B. A story, taken from the Theosophical Review, called "Two Brothers," was also read and much appreciated. On March 24th and April 6th, public meetings were held in the hall of the Commercial Institute, where Mrs. Sjosted read in Swedish the lectures given from the same platform by Mrs. Besant in January, viz. "The Immortality of the Soul" and "Theosophy and Christianity." The lectures were attended by large and appreciative audiences. During April the lodge had the same number of meetings as in March. Subjects of study were "Kama-Loka" and the "Mental Plane" from the Ancient Wisdom; "Christianity," the last of the

four great religions, and "Esoteric Christianity," an essay by the Rev. Copeland. On May 2d, the last meeting before the closing up of the rooms for the summer, was held and officials chosen; the lodge has had the misfortune of losing its valued president, Mr. E. Siljestrand, whose business requires his presence in Stockholm, where he is now going to live. Mr. Gustaf Sjosted will be his successor as president of the Gothenburg Lodge.

The Lund Lodge has had four meetings during February and March. The instructions given by Mrs. Besant, while in Lund and Copenhagen, were chosen as subjects of study. The president of the lodge has also lectured on "The Secret Life of the Soul" by du Prel, and another member on "Atlantis" by Mr. Scott Elliot. Mrs. Helen Sjosted of Gothenburg, was invited by the lodge to give two lectures there; she accepted the invitation and chose as subjects "Masters as Facts and Ideals," and "The Immortality of the Soul," both by Mrs. Besant. The audiences were large and listened with great attention and interest to the beautiful lectures, rendered in perfect Swedish form. Favorable reports are received from Copenhagen and Christiania; the lodges there are increasing in members and doing good and steady work.

MARY WESTERLUND.

SAN FRANCISCO, CAL. July, 1898.—Golden Gate Lodge has had its annual election of officers since its last report. Mr. Lamoree was re-elected to the presidency and Mr. Walters to the secretaryship, with Miss Clara A. Brockman as assistant. Mrs. Wadham was made vice-president and Miss Jessie C. Brodie treasurer. Our generous friend, Mr. Schlott, has made our reference library the gift of the Chicago edition of the Encyclopedia Britannica. Dr. Hiller of San Francisco, has also presented eighteen bound volumes of the Sphinx, published in Berlin. These gentlemen have also added to our lending library two copies of the "Key to Theosophy," "The Secret Doctrine" and Mrs. Besant's "Manuals," besides several medical works. Miss Walsh has given, during the month, the following public Sunday evening lectures; "The Breath of Life," "The Moon and the Sphinx," "The Secret of Saturn." Dr. Brackett has lectured on "Mysticism" and we have had a symposium on "Reincarnation," by five of our members, whose voices were new to our Sunday evening audiences. We are pushing our various activities with renewed energy, and look forward with confidence to the coming year of service, hoping that it will be the best that we have yet given to the cause so dear to our hearts.

SHERIDAN, WYOMING.—Our special branch conscience has been biting us for a long time, because we did not report our doings, regular, special, miss, or otherwise to the official organ of the Section. But only now have all these repentant thoughts crystallized into action. We are ready to cry "peccavi," and try and do better hereafter. Meetings have been held with more or less regularity, once a week since last October, for the study of the "Ancient Wisdom," according to the outline. The reading has been done in the meeting and has been interspersed with and followed by discussion, questions, and remarks. We have just finished chapter IV. The meetings are now postponed until September 1st, at which date we shall resume, very likely, on a different plan. Public lectures have been given since March, 1898, as follows: "The Power of Thought," by Mr. F. Geere; "Karma," by Mr. J. G. Hunter; "Reincarnation," by Mr. F. Herbst; "Theosophy and Christianity," by Mr. H. A. Coffeen; "The Control of Thoughts as a Factor in Education," by Mrs. I. Schrantz. A training class has just been established, which has as yet only 8 members; but a few more are expected to join. Its aim and purpose is to squeeze sponges, and it will try to keep at it all summer. Take it all in all, we are jogging along at a slow, and not very even gait; but with the fall we hope to strike a good swift trot, and keep it up.

F. H.

BOOK REVIEWS.

Ariel, or The Author's World, by Mary Platt Parmele. The Alliance Publishing Co., New York City. Price 25 cents.

In this short metaphysical story, the writer presents a new idea, somewhat startling, and one that opens up a rich field for the fiction of the future; it is nothing less than that a real world has been created by the thoughts of poets and romancists, and that it revolves round our earth at a distance of 400,000 miles! If thought is creative, why not? We believe that thoughts are living forms; therefore an authors' world, wherein dwell the creations of a Shakespeare, of a Dickens, of a George Sand, a George Eliot, grows into a living reality which influences our destiny more than we suppose. "Ariel" is such a world and to it the reader is introduced with the hero Vivian, an occultist garbed as a man of the world. The story, although a mere sketch, is very suggestive and graphically illustrates the responsibility of writers who create through their powerful imagination forms that live.

A Theosophical Question Book, by D. A. Courmes, F. T. S. Translated from the French by Mrs. Elin Salzer and Harry Banbery, F. T. S. Theosophical Publishing Society, Adyar, Madras, India. Price 20 cents.

A neat eighty-six page booklet, pocket size, which gives the pith of the Theosophical teachings in a plain, practical, yet most attractive manner. It is the very thing for a busy person who wants to get a clear comprehensive idea of Theosophy. It will also help the propaganda worker who needs short, definite answers to the many questions submitted to him. The answers to questions concerning prayer are exceptionally fine. We can heartily recommend this pamphlet for general dissemination.

MAGAZINES AND PAMPHLETS.

The Theosophist, June. In this last installment of "Old Diary Leaves," Col. Olcott tells of the troubles with the Coulombs and the Missionaries. Mr. W. A. Meyers begins a very promising series of papers on "Contemporary National Evolution." The first chapter is devoted to the conquest of the earth by the white man. A short paper on "The Geocentric System and Astrology," impresses us with the fact that the ancients had more knowledge of astronomy than they are credited with. "Notes on Divination" is a very carefully prepared study of the sooth-saying art, by Mr. S. Stuart. "The Building of a World" is one of Miss Edger's Indian tour lectures.

The Theosophical Review for June notes, in the Watch-Tower, the fact that *Lucifer* has before appeared as the title of a periodical in London, which again reminds us that there is "nothing new under the sun." This was not, however, a Theosophical, but a political and revolutionary monthly, which was published both in Paris and London. We learn with a feeling of regret that the "Primitive Man" is a myth without foundation; we quote the following: "Indeed the re- s

no primitive man known to history. The primitive man has ever back of him mighty civilizations, is indeed, for the most part, the slowly decaying remnants of such once great civilizations—a reversion to type through isolation, arising from great seismic disturbances.” We also find the following account, which corroborates Theosophical teachings. “The growth markings on a section of wood or vegetable are precisely similar to the arrangement of lines of force and equipotential lines, which constitute the field of force surrounding every attracting body, such as a magnet, and which are rendered visible where iron filings are scattered on a sheet of paper covering a magnet, in a way as iron-filings are ‘lined up’ by magnetic force.” “In the Twilight” contains the following plausible theory: “The lower forms of psychism are more frequent in animals and in not very intelligent human beings, than in men and women in whom the intellectual powers are well developed. They appear to be connected with the sympathetic system, not with the cerebro-spinal. The large nucleated ganglionic cells in this system contain a very large proportion of etheric matter, and are hence more easily affected by the coarser astral vibrations than are the cells in which the proportion is less. As the cerebro-spinal system develops, and the brain becomes more highly evolved, the sympathetic system subsides into a subordinate position, and the sensitiveness to psychic vibrations is dominated by the stronger and more active vibrations of the higher nervous system. It is true that at a later stage of evolution, psychic sensitiveness reappears, but it is then developed in connection with the cerebro-spinal centres, and is brought under the control of the will. But the hysterical and ill-regulated psychism of which we see so many lamentable examples is due to the small development of the brain and the dominance of the sympathetic system.”

The continued articles are “Problems of Sociology” by Mrs. Besant; “The Athanasian Creed” by C. W. Leadbeater; “The Great Origination as Taught by the Buddha,” by J. C. Chatterji. Mrs. Cooper-Oakley concludes her series of articles on the “Comte de St. Germain,” and Mr. Mead his notes on “The Eleusinian Mysteries.” Mr. Keightley has a short paper on “Jacob Boehme and his Times,” and Mr. Bowring a short article on “The Resurrection of the Body.” Mrs. Hooper also has an interesting article on the “Eskimo and New World Folk-Lore.”

The Brahmavadin, No. 16, contains an exceedingly interesting editorial on “Reincarnation.” “The Prophet of Arabia,” by Ananta, is a very just and appreciative review of the life and work of that much misunderstood prophet, Mohammed, whose history was much the same as that of every great teacher, sent to do a particular work for a special race. Isolated from the rest of the world, alone with nature in the solitude of great Arabian deserts, he worked out the deep problems of life and of death. Like others, he was persecuted, and the purity of his teachings corrupted by the sensuality of his followers. The ethical basis of Mohammedanism is the same as that of Christianity and every other great religion.

The Dawn for April, besides the excellent continued translations, contains the third paper of the well written series “From Herbert Spencer, Onwards.”

The Hindu Boys’ Journal, gives a very interesting account of “White Lotus Day” at Adyar. Also a letter from Miss Edger to a student, which should be read by all who are seeking to be of use to humanity. She advises daily and hourly consecration to the “unseen teachers and helpers” of humanity, and to the work that is close at hand and not that which is far away.

The Theosophic Gleaner for May contains a very good review of Professor John Mackenzie's, "Theosophy and the New Astronomy." Also a very good but short article on "The Place of Esoteric Religion among the Creeds."

Journal of the Maha Bodhi Society for May, contains a review of the work of our brother, H. Dharmapala. The Journal, with this issue, enters upon its seventh year. We wish it all success.

The Revue Theosophique Francaise for May continues the translations of "Devachan" by Mr. Leadbeater, and "The Secret Doctrine." Dr. Pascal has a paper on "The Spirit and the Letter." H. de Castro concludes his "Symbolism of the Bible." Col. Olcott, in an article on "Occult Varieties," continues to describe the occult phenomena which attended Madam Blavatsky. "Science and Religion" is a short but thoughtful article by Guymiot.

Teosofia for May has a translation of Mrs. Besant's address to the London Spiritualist Alliance. The translation of Dr. Marques' "Scientific Corroborations of Theosophy," is continued.

Teosfisk Tidskrift for April and May, besides the translations from the works of Mrs. Besant and Mr. Leadbeater, has a paper on "Higher and Lower Ideals" by Sven-Nilsson; "The Temptation in the Wilderness" by A. R. It also gives the program for the annual meeting of the Scandinavian Section.

Theosophy in Australasia, April. "The Outlook" gives a report of the fourth annual convention of the Australasian Section of the Theosophical Society, which took place at Sydney, on April 8th. A question came up before the convention of the continuance of the magazine, "Theosophy in Australasia," which is now doing most effective service in the Theosophical field, as a means of communication between the branches and their members, and Theosophists throughout the world. With this issue it enters upon its fourth year, and we hope it will receive the just appreciation which will enable it not only to live, but to grow.

Chicago Vegetarian for May opens with an article by George Francis Train, which is so erratic in style that the compositor requests the editor to make an explanation that he has "followed copy" and that it is not a case of "pi or nightmare" on his part. This is a bright number and contains many good ideas.

Mind, July. This magazine is fulfilling its early promise of approaching nearer to Theosophical lines of thought than any of the other periodicals devoted to advanced thought. Its editorials are "Patriotism" and "Liberty," and strike the true note of universal brotherhood.

The Metaphysical Magazine, June. "The Invisibles" are beginning to get a little tiresome; they have lingered on this physical plane long enough. "Religious Thought in Contemporary India," "The Doctrine of Reincarnation" and "Astrological Symbolism," are all good reading.

We have also to acknowledge the receipt of *Rays of Light*, from Ceylon, *The Christian Life*, *The Pacific Unitarian*, *The Berean Herald*, *The Temple*, *The Philosophical Journal*, *The Altruist*, *The Woman's Tribune*, *The Exodus*, *The World's Advance Thought*, *Human Nature*, *Voice of Labor*, *The Coming Light*, *The Realm*, *Balder Arjuna*, *Prasnoitara*, *The Hindu*, *The Vahan*, *Awakened India*, *Die Uebersinnliche Welt*.

THEOSOPHICAL SOCIETY

AMERICAN SECTION DIRECTORY.

General Secretary, Mr. Alexander Fullerton, 5 University Place, New York City N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

- Albany, N. Y.** Albany T. S. George H. Mallory, Secretary, 51 State street.
- Boston, Mass.** Alpha T. S. Miss Estelle Bright, Secretary, 60 Maverick st., Chelsea, Massachusetts.
- Butte, Mont.** Butte Lodge T. S. Carl J. Smith, Secretary, 47 West Broadway.
- Buffalo, N. Y.** Fidelity Lodge, T. S. Miss Dora H. Hastings, Secretary, 172 North Pearl street.
- Brooklyn, N. Y.** Mercury T. S. Miss Ellen H. Hendrickson, Secretary, 424 Franklin avenue.
- Creston, Ia.** Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery street.
- Chicago, Ill.** Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426, 26 Van Buren street. Meets Wednesday evenings at 8 o'clock Sundays at 3 P. M.
- Chicago, Ill.** Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark avenue. Meets every Friday afternoon at 2 o'clock at 5427 Washington street.
- Chicago, Ill.** Englewood White Lodge. Miss Gertrude Longenecker, Secretary, 7257 Stewart avenue.
- Chicago, Ill.** Eastern Psychology. Mrs. Kate Van Allen, Secretary, 6237 Kimbark avenue. Meets every Thursday Evening at 6115 Woodlawn avenue.
- Cleveland, Ohio.** Cleveland T. S. Mrs. Helen B. Olmsted, Secretary, 647 Prospect street. Meets every Monday at 7:30 o'clock at 355 Prospect street.
- Clinton, Iowa.** Indra T. S. John Heales, Secretary, 215 Pearl street.
- Council Bluffs, Iowa.** Council Bluffs T. S., Lewis A. Storch, Secretary, room 58, U. S. National Bank Building, Omaha, Neb.
- Davenport, Iowa.** Silent Workers Lodge. Mrs. Carrie W. Banks, Secretary, 808 East 14th street.
- Denver, Colorado.** Brotherhood T. S. Mrs. Alice L. Prentice, Secretary, 200 Pearl street.
- Detroit, Michigan.** Detroit T. S. Mrs. Leota Giddings, Secretary, 232 Charlotte avenue.
- East Las Vegas, N. M.** Annie Besant T. S. Almon F. Benedict, Secretary, Box 337.
- Ellensburg, Wash.** Ellensburg T. S. Patrick H. W. Ross, Secretary, Box 92.
- Findlay, Ohio.** Findlay T. S. Charles B. Dwiggins, Secretary.
- Freeport, Ill.** Freeport T. S. Wm. Brinomard, Secretary. 167 Foley street.

Galesburg, Ill. Galesburg T. S. Sam J. Hoffheimer, Secretary, 549 North Seminary street.

Green Bay, Wis. Green Bay T. S. Rowland T. Burdon, Secretary, 1005 South Jackson street.

Indianapolis, Indiana. Indiana T. S. Miss Helen G. Baldwin, Secretary, 725 N. Penna street.

Honolulu, H. I. Aloha T. S. William R. Sims, Secretary. Meets Tuesday, Thursday and Saturday evenings in Woman's Exchange Building, Merchant street.

Jackson, Michigan. Jackson T. S. John R. Rockwell, Secretary, Lock Drawer 552.

Jamestown, N. Y. Jamestown Philosophical Club. Dr. William E. Goucher, Secretary.

Kalamazoo, Mich. Burr Oak T. S. Miss Lelia M. Brown, Secretary, 1236 Summit Avenue.

Kalamazoo, Michigan. Kalamazoo T. S. Mrs. Henrietta Gunn, Secretary, 706 Eleanor street.

Kansas City, Mo. Olcott Lodge. Dr. Eugenia Metzger, Secretary, 400 Y. M. C. A. Building.

Lansing, Mich. Lansing T. S. Albert T. Van Dervort, Secretary, 206 Capitol Avenue, S.

Lima, Ohio. Lima T. S. William W. Hawkins, Secretary, 940 W. Wayne street.

Los Angeles, Cal. Harmony Lodge T. S. Miss Stella Michelsen, Secretary, 421 23d avenue, East L. A. Meets Sundays and Fridays at 8 o'clock in Odd Fellows Building, 220½ Main street.

Lynn, Mass. Lynn T. S. Nathan A. Bean, Secretary, 176 Washington street

Lily Dale, N. Y. Lily Dale T. S. Mrs. Estelle H. Baillet, Secretary.

Minneapolis, Minn. Ishwara T. S. Mrs. Harriet C. Dodge, Secretary, 1713 Stevens avenue.

Muskegon, Mich. Muskegon T. S. Mrs. Sarah E. Fitz Simons, Secretary, 157 Peck street.

Minneapolis, Minn. Yggdrasil Lodge T. S. Chas. Borglund, Secretary, 2106 9th street, South.

Menomonie, Wis. Menomonie. T. S. Miss Ethel G. Copp, Secretary.

New Orleans, La. Louisiana T. S. Miss Zoe M. Bayhi, Secretary, 919 Robert street.

New York City N. Y. New York T. S. Thomas B. Clatworthy, Secretary, 93 Chambers street.

Newark, N. J. First Newark Lodge. Mrs. Cecel H. A. Kluge, Secretary, 570 Hunterdon street.

Newton Highlands, Mass. Dharma T. S. Mrs. Minerva C. Stone, Secretary, 15 Duncklee street.

Portland, Oregon. Willamette T. S. W. H. Galvani, Secretary, 74 Lewis Building.

Pasadena, Cal. Unity Lodge T. S. John H. Swerdfger, Secretary, 48 E. Colorado street.

Philadelphia, Pa. Philadelphia T. S. Miss Anna M. Breadin, Secretary, 3041 Susquehanna avenue.

Rochester, N. Y. Blavatsky T. S. George Hebard, Secretary, 153 Carter street.

San Francisco, Cal. Golden Gate Lodge. William J. Walters, Secretary, Palace Hotel. Lotus Circle for children Sundays at 2:30 P. M. Public lectures Sundays at 8 P. M. Study Class, Tuesdays at 3 P. M. Study Class, Thursdays at 2:30 P. M. Lodge meeting, Wednesdays 8 P. M. Odd Fellows' Building, Market and 7th streets.

St. Paul, Minn. St. Paul T. S. Mrs. Jeannie M. Campbell, Secretary, 1187 Dayton avenue.

Santa Cruz, Cal. San Lorenzo T. S. Mrs. Nellie H. Uhden, Secretary, 145 3rd & Riverside avenue.

Seattle, Wash. Ananda Lodge T. S. Mrs. Harriet C. Stein, Secretary, Old Rainier Hotel, 5th avenue.

Spokane, Wash. Olympus Lodge T. S. Prof. John Mackenzie, Secretary, 1940 Clark avenue.

Sheridan, Wyoming. Sheridan T. S. James G. Hunter, Secretary, Lock Box 43.

Streator, Ill. Streator T. S. George Goulding, Secretary.

San Diego, Cal. H. P. B. Lodge T. S. Mrs. Sylvia A. Leavitt, Secretary, 1162 5th street.

Sacramento, Cal. Sacramento T. S. Miss Eugenie Weisman, Secretary, 404 O street.

Syracuse, N. Y. Central City T. S. Dr. Francis G. Barnes, Secretary, 627 Montgomery street.

St. Joseph, Mo. St. Joseph T. S. Mrs. Annie M. Goodale, Secretary, 1404 Sylvania street.

South Haven, Mich. South Haven T. S. Wm. H. Payne, Secretary.

Toronto, Canada. Toronto T. S. Mrs. Mary Darwin, Secretary, 33 Arthur street. Meets every Thursday evening at 8 P. M. in room 12, avenue Chambers N. W. cor Spadina avenue and College.

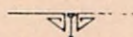
Toledo, Ohio. Toledo T. S. Mrs. May B. Barber, Secretary, 2293 Ashland avenue. Lodge meeting, Thursdays at 8 P. M. Study Class, Mondays at 8 P. M. at 207 "The Nasby," Building, Madison street corner Huron.

Topeka, Kansas. Topeka T. S. Mrs. Elizabeth M. Wardall, Secretary, 307 Van Buren street.

Vancouver, B. C. Vancouver T. S.

Washington, D. C. Washington T. S. Mrs. Sarah M. MacDonald, Secretary, 1719 H street.

Worcester, N. Y. Wachusett T. S.



OLD DIARY LEAVES

BY

COLONEL H. S. OLCOTT,
PRESIDENT-FOUNDER OF THE T. S.

CLOTH, \$2.00

A book of extreme interest, giving the history of the Society from the journal kept day-by-day by Col. Olcott. It is the only authentic record of the Society's rise and progress, and is overflowing with interesting facts about H. P. Blavatsky and occultism.

THE WORLD MYSTERY

BY G. R. S. MEAD, B. A., M. R. A. S.

CLOTH, \$1.00

CONTENTS: The World Soul; The Vestures of the Soul; The Web of Destiny; True Self-Reliance.

An admirable book, fervent, strong, pervaded with a deep earnestness and great sincerity. In many of its passages there is a sonorous ring that vividly recalls THE VOICE OF THE SILENCE, and awakens in the reader aspirations that inspire noble effort.

THE GROWTH OF THE SOUL

AS ILLUMINATED BY ESOTERIC TEACHINGS

A SEQUEL TO "ESOTERIC BUDDHISM."

By A. P. Sinnett, author of "Esoteric Buddhism," "The Occult World," "Karma," etc.

CLOTH, \$1.50

The book embodies the teaching accumulated within recent years on the hands of Theosophical Students in reference to the progress through nature of the individual entity.

FIVE YEARS OF THEOSOPHY

MYSTICAL, PHILOSOPHICAL, THEOSOPHICAL, HISTORICAL,
AND SCIENTIFIC ESSAYS.

SECOND AND REVISED EDITION

CLOTH, \$3.25

"Many of the essays in this volume are of the first importance; and are not procurable elsewhere."

FOUR GREAT RELIGIONS.

HINDUISM, ZOROASTRIANISM, BUDDHISM, CHRISTIANITY.

Four Lectures Delivered at Adyar, Madras

BY ANNIE BESANT

CLOTH, 75 CENTS.

MERCURY PUBLISHING OFFICE.

ODD FELLOWS' BUILDING, SAN FRANCISCO, CAL.

Keeps an assortment of Theosophical and Occult Publications and receives orders for American and Foreign Works and Magazines.

—NOW READY—

THE ANCIENT WISDOM

* An Outline of Theosophical Teachings,

BY

ANNIE BESANT.

CONTENTS: The Physical Plane; The Astral Plane; Kama Loca; The Mental Plane; Devachan; Buddhist and Nirvanic Planes; Reincarnation; Karma; The Law of Sacrifice; Man's Ascent; Building a Kosmos.

PRICE—Holland Binding, \$1.50; Cloth, Gilt Edge, \$1.75.

MERCURY PUBLISHING OFFICE,

ODD FELLOWS' BUILDING

SAN FRANCISCO, CAL.

JUST OUT— + + +

A Most Excellent Pamphlet for Distribution.

SCIENTIFIC CORROBORATIONS OF THEOSOPHY

Or H. P. B.'s *Secret Doctrine* Vindicated by the Progress of Science,

By A. MARQUES, with an Introduction by Mrs A. BESANT.

Price: 15 Cents.

Special Rates for large quantities to Branches T. S.

Apply to MERCURY PUBLISHING OFFICE, Palace Hotel, San Francisco, Cal.

COUNTESS WACHTMEISTER & KATE BUFFINGTON-DAVIS.

PRACTICAL VEGETARIAN COOK BOOK.

A Beautifully Bound Book of 190 pages containing nearly FIVE HUNDRED Receipts.

Price, One Dollar, post-paid, Mercury Publishing Office.

The Human Aura.

With one Colored and numerous Black Illustrations.

A. MARQUES, D. Sc., F. T. S.

The author of this interesting work has received a number of very high commendations, especially from India.

Price: Paper Cover, 40 Cents; Cloth, 70 Cents, postpaid.

Special Quantity Rates for Branches T. S.

MERCURY PUBLISHING CO., W. J. WALTERS, PALACE HOTEL, S. F., CAL.

SECRET DOCTRINE, VOLUME III.

HELENA PETROVNA BLAVATSKY.

This comprehensive work, dealing with the inner mysteries of Occultism, has been compiled from posthumous papers of Madame Blavatsky, and has been published in London and Chicago. It comprises over 600 pages, and is elegantly bound in cloth, uniform with Vols. I and II, and completes the monumental work upon which the authoress was engaged during her later years. Price \$5.00, postage paid.

Orders and Remittances should be sent to Mercury Publishing Office.

...JUST ISSUED...

New Wine in Old Bottles and The Power of an Endless Life.

Two Lectures by

ALEXANDER FULLERTON, F. T. S.,

Reprinted from the "Theosophical Review." Price 10 cents. Remittances can be made in stamps. For sale by. THE THEOSOPHICAL BOOK CONCERN, Rooms 424-426, 26 Van Buren street, Chicago, Ill.